

## AN IDEAL MAN AND HOW MADE

A Paper Read Before A Great Holiness Meeting at Meridian, Miss. by Dr. Besire.

When God made man He made him with a threefold nature—body, mind and spirit, capable of untold development. The ideal man is one that has all three of his natures developed in the proper way and proper proportion. It is a presumption to think that we are prepared for life with only one side of our nature developed and trained. The ideal man is one that has the highest possible development of spirit, mind and body.

God has given us the ideal in Adam and in Christ, the second Adam, and although the Devil has marred man and dragged him down, yet through the second Adam, Christ, we can be lifted up, even through the world, modern education and the Devil are against us, the word of God and Christ is sufficient. God has said, "Train up a child in the way it shall go, and when he is old he will not depart from it." There is no place like the home for the laying of the foundation of character in a human life. It is there that a child's first and most lasting impressions are made. There he finds or ought to find, the material out of which he begins to build his ideals and conceptions of life. The child comes into this world knowing less and more helpless than any creature on earth and is dependent upon its parents will and instructions for its preparation it should have to meet the responsibilities and duties of life. To assert that because a child is human, and it must of necessity be turned over to the powers of evil, and be allowed to run the course, and sow its wild oats is an insult to God, and a cowardly shirking of responsibility.

Why not from the beginning surround the child with the thought of God, and a holy atmosphere.

Next to the Christian home in training a child and making the ideal man, is the Christian school. The Christian school is the development of the whole man. It is this point that the Christian school must accomplish, if it realizes the purpose for which it exists. While its distinctive aim is commonly thought to be, so far as a religious instruction is concerned, the training simply of the spiritual nature, it is nevertheless true that the life in a Christian college should lead the student to co-ordinate and develop uniformly all the departments of his being. It should furnish him lofty ideals and exalted inspiration in the three fold life that he lives. He should rejoice in the innocent games on the play grounds, in the exercises of the class room and debating societies, and in those of the Bible class and prayer meeting, as all being legitimate sources of strength and power.

The Christian ideal should be permeated and include his entire school life, and all that he does should be essentially in making up his religious experience and establishing him in true holiness.

First we will consider his spiritual development. Perhaps if I were arranging this in strictly climatical order, this phase of Christian education should be reserved for the last, but I believe in the view point of the great teacher, heart education is the basis, foundation, the solid granite, on which the other structure should be built, Solomon said, "The fear of the

Lord is the beginning of knowledge. The work of a Christian college is to first introduce its pupils to Christ who will forgive their actual sins and cleans away their vent to sinning, filling them with the Holy Spirit, and develop its pupils to Christian living. A school may uphold religion in its class room, its management and in its prayer meeting, and be ever so tenacious or orthodox teaching, and yet be a nursery of due deceit and hypocrisy. This should be a matter to engage the most earnest and intelligent thought of the authorities of every Christian school. The administrative officers and faculty should study the problem of the Christian life of the student body as carefully as that curriculum or requirements for entrance of graduation. The spirit of Christian should be characteristic of the entire life of the college. The Holy Spirit should be so felt in the place, until it should be as the sunlight that falls caressingly upon the mountain top and on the meadow, and that slips silently into the nooks and corners, and that glides in at doorways and through windows, and that steals in through the cracks of the walls and roof. This Christian spirit should fill the whole social life of the school, even as the sweet perfume fills the garden of roses. It should be so vital a thing in the hearts of the college family, as to be the source of a living flow of character that refreshes and enlivens all the intellectual, social and spiritual life of the institution. It need not be, it must not be, a thing dogmatically taught by some saint professor in the so-called religious department but it must be the vital breath, the all filling, all inspiring atmosphere in the midst of which the students body shall move and from which it shall breathe in the power of an eternal life to this end, the Great Book, splendid collection of books, the most marvelous on earth living books, must be intelligently appreciated, and talked, and studied and lived. In fact, God should be put first.

In fact God should be put first in the whole college life, and the student should be urged, first to get God enthroned in their hearts to help them search for truth, and sit on the error and keep in the straight and narrow path while they are getting an education, and to prepare them in after life to be a living example of what Christ can do for a surrendered life.

Second, on the other hand the students should have a high intellectual training, counteracting the idea that there is any conflict between the highest education of the head and the deepest culture of the heart. Education is a subject upon which Christian people need to be aroused. Of all people that should have a liberal education is the man with a pure heart. One reason there has been so much reproach brought upon the Holiness movement, is that we have had a goal without knowledge, and while our hearts have been right, we have made many mistakes with the head and driven a great many good people away from us and our Christ. It is not enough to have the truth and to present the truth, but we must present the truth in the proper way. Many times people have gone away from our meeting and criticised us and not accepted the truth, not on account of the truth, but because it was presented in an offensive way. This can be illustrated by a very common illustration, and that is in the matter of food. We may buy the best and purest of groceries, but if we prepare it in a bad way, burn it, scorch it, and serve it in a very unattractive way, it makes us lose our appetite for it. So it is with the truth of God, and we as serv-

ants, ought to be careful as to how we present the truth and represent Christ. We ought to present it in the best language possible, in the best manner possible and make it as attractive as possible, and nothing will aid us more in this than true education. Those of us who are past the age of receiving a college education, can learn a great deal by observing those who have received education and studying cultured people, and the rules of etiquette, and try to present the truth in as refined and acceptable manner as possible. The Bible instructs us to be courteous, and who was more gentle and kind and thoughtful of the feeling of others than Jesus Christ, when he was on earth. When I think of how many blunders we make, and how we mar the truth in the way we present it, it makes me want to go down before my Christ in humility, and sit at his feet until I can absorb some of gentleness, kindness and loveliness. Because we have the truth and Christ is enthroned in our hearts, it doesn't give us licence to ruthlessly crush the feeling of others, and break the rule of common etiquette, but on the other hand, it should make us more gentle and thoughtful of others. Bearish ways never attract but repel. You never knew of anyone taking as a pet a bear, but you have the lamb, and when people criticise us, let's us notice and see if it is not because we are bearish instead of the truth of Holiness we are presenting. This doesn't mean to compromise in the least. I believe we can be just as true to God and do more good by first getting a pure heart and the higher culture of the head and body.

Third, is physical development. Athletics in most of our colleges are so brutal and have been degraded so until most Christian people have an aversion of it. Nevertheless, it is true that the youth must have an outlet, and we must have some form of athletics for physical development in our Christian schools. This can be done by introducing innocent games, and having systematic training of systematic, exercises etc.. Our education should not be unnatural. It should trend all the natural forces toward God and develop them to the highest perfection.

My prayer is that we as Holiness people, may catch the inspiration from Christ, and develop our whole beings to the highest possible state, so that we may be our best for Christ, and come nearer his ideal in the deepest spirituality of the heart, the broader education of the head, and highest development and culture of body.

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